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## NOTES.

### SOPH. AJAX 143.

In Mr. Edwin W. Fay's article on 'The Aryan God of Lightning' (A. J. P. XVII 1-29), it will be remembered, allusion is made to a possible "primitive confusion of the stems *ekwe* 'horse' and *aga-* 'water' (perhaps \**akwa*) in the Aryan Period, with the added semasic interpretation of both stems by 'run,' a *nomen agentis* to the stem *ak̂* 'sharp, swift'" (p. 3). This was supported in a way by names of rivers cited by Sibreë, such as Sk. *açvãvatî*, Gr. Pers. *Hyd-aspes*, Gk. *Μελανίππιον*, *Ἀγανίππη*. Reference was further made to the *açvatthã*-tree, it being "characteristic of the fig genus 'to abound in milky juice.'" Homer was then adduced, Δ 500:

*ὄσ οἱ Ἀβυδόθεν ἦλθε παρ' ἵππων ὠκειῶν, (ἵππων?)*

'from beside the swift waters.'

Mr. Fay also has called attention to *ikkos*, and the "certainty of a stem *ik-* in Greek as testified by *ikmãs* 'moisture' and *ixai*· *διηθῆσαι* (Hesych)."

If we turn to Soph. Ajax 1206 we see the picture of the encampment by night:

*κεῖμαι δ' ἀμέριμνος οὕτως  
ἀεὶ πυκιναῖς δρόσοις τεγγόμενος κόμας  
λυγρᾶς μνήματα Τροίας.*

Thus the Salaminian mariner whose bones seafoam alone would not have caused to ache.

Now, Ajax' midnight adventure is described by this rheumatic squire 143:

*σὲ τὸν ἵππομανῆ  
λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν  
βοτὰ καὶ λείαν . . .*

The Greek's fondness for etymologizing—fostered perhaps by the Mysteries, for may not Aischylos have been on the point of an etymological disclosure when his audience refused to allow him to proceed?—is apparent in Sophokles, although more artis-

tically applied than in Euripides, who must have been spoiled by Sokrates. It would not be an injustice to the passage under consideration to convey into *ἵππομανῆ* a meaning in accordance with Mr. Fay's *ἵππη*, and suiting the ethos of the speaker and the genius of the poet. *ἵππομανῆ λειμῶνα* then I would translate 'the meadow with its mad rills,' or (referring to Jebb ad loc.) comparing Fr. 591 *καρπομανῆς*, 'abounding in water.' *λειμῶνα* incidentally suggests the etymology.

Theok. Id. 2, 48 (quoted by Jebb, Soph. Aj., Appendix) has

Ἴππομανὲς φυτὸν ἐστὶ παρ' Ἀρκάσι, τῷ δ' ἔπι πᾶσαι  
καὶ πῶλοι μαινόνται ἀν' ὄρεα καὶ θοαὶ ἵπποι.

For *Ἴππομανὲς* cf. Sk. *αἰγυαθθά* of the fig-tree as indicative of its succulence, and with Theok. cf. the derivation thereof, "*ttha* = *stha*, under which horses stand."

It is significant that in Aj. 601 ΛΕΙΜΩΝΙΑΙΤΤΟΙΑΙ has not yet been satisfactorily reconstructed.

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#### AN AESOPIC FABLE IN OLD FRENCH PROSE.

Although Aesop's Fables were great favorites in France during the Middle Ages, it is very rarely that they are met with in the manuscripts in any other than a metrical form. The following prose text is an isolated instance found in Paris, Bibliothèque Nationale, fonds français 435, fo. 46 vo, col. 1, to fo. 46 vo, col. 2.

It is a well-known fact that fable collections in France during the earlier centuries went by the name of *ysopet*, a diminutive of Aesop's very name, but the present instance appears to be a more sporadic use of this term to denote the supposed author himself.

As the text here given has never before appeared in print, and as it possesses the two points of special interest noted above, its publication may perhaps not prove unwelcome as an addition to our knowledge of popular literature in Europe before the Renaissance.

#### *Exemple au propos de flacter.*

Ysopet raconte en ses fables morales de deux hommes dont l'un estoit veritable et l'autre flacteur. Ilz alerent vne foiz en la regnon des cinges et les trouerent assemblez en vng lieu. Le